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BELOW ARE GIVEN A FEW ANNOUNCEMENTS FOR 1900.

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## The January Atlantic

CONTAINS:

The opening instalment of **THE AUTOBIOGRAPHY OF W. J. STILLMAN**.

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## THEATRICAL COMMERCIALISM AND DRAMATIC LITERATURE.

With the best will in the world, it is difficult to take a hopeful view of the prospects of the art theatrical in the United States. That the play, rightly considered, may be reckoned among the most important of educative influences, is a proposition to which no student of the history of culture will refuse his assent. It has been so in the past, it is so in some parts of the world at the present day, it may become so in the future even for those countries in which the most benighted and degrading conditions now obtain. As a school of manners, of propriety in speech, of historical portrayal, and of ethical ideal, its capabilities are as great as they ever were; that these things should have been renounced, and that the art which might stand for them should be content to wallow in the slough of its present vulgarity and depravity—as for the most part it undoubtedly does wallow in the United States—is one of the most saddening of facts. We are not, however, content to dismiss the fact with Mr. Henry Fuller's airy assumption that America as a nation is incapable of artistic endeavor; we believe, rather, that a people having the English language and Shakespeare for its inheritance is better furnished than any other with the fundamentals of dramatic art, and that the present degradation of our stage is remediable, although not without such resoluteness of effort as has not thus far been applied to the task.

It has been a favorite theory with moralists that as our civilization became more settled its feverish commercialism would subside, that the class of those having enough leisure to take thought for the cultural aspects of life would grow ever larger, and that the demand for mere distraction and entertainment—natural enough in a population where nervous energy is exhausted in the struggle for wealth—would gradually give place to a demand for edification. This theory has not as yet been borne out by the event. As far as a leisure class has differentiated itself in our society, it affords a conspicuous example of the injudicious use of its freedom. It exalts athletics above art, it prefers horse-shows to literature,

and it dissipates its opportunities for culture in the pursuit of frivolous aims and worthless social ambitions. The still larger class of those whose circumstances are such as to admit of a considerable degree of relaxation from the cares of business does not avail itself of the freedom it might so easily enjoy; so far from aiming at the old ideal of plain living and high thinking, it seeks rather to achieve greater luxury in its living, although at the cost of the lowering of its thinking to a plane upon which there is no room for serious literature, or music, or the dramatic presentation of the deeper workings of the human soul.

A comparison between America and Europe, as respects the current production of dramatic literature intended for actual performance, offers results which reflect upon us a striking national discredit. In Germany, the two foremost writers among those now living are writers for the stage. The two greatest of living Scandinavians are likewise dramatists. In France there is at least the poet of "Cyrano" to reckon with, besides the men who have passed away during the closing quarter of the century. Italy offers one contemporary name of much significance, and the like statement is true of Spain and of Belgium. Even England has her present-day group of highly respectable playwrights, men of serious purpose and substantial performance, if not exactly writers of genius. The works of all the men here mentioned belong distinctly to the literatures of their respective countries, and in some cases they constitute the best literature that is now being produced in those countries. Has America anything of the sort to show? Well, we have Mr. Bronson Howard, and Mr. Augustus Thomas, and Mr. Clyde Fitch. But who would think of reckoning the productions of these men among the noteworthy things of our modern literature? The mere suggestion is an absurdity. We have poets and novelists and essayists fairly comparable with those of the European countries; but of dramatic writers, in the European sense, we have not one, nor have we ever produced one.

The reasons for our national poverty in the production of good dramatic literature are not difficult to point out, but the task lies outside of our present purpose, which is rather that of calling attention to a recent development of our theatrical life which cannot help casting a blight upon any possible upgrowth of this species of composition in the United States. A good deal has been said of recent years,

chiefly in the newspapers, concerning the organization of a "theatrical trust" for the purpose of controlling our playhouses, and of practically monopolizing the supply of our theatrical entertainment. In the opening number of the new "International Monthly" there is an article by Mr. Norman Hapgood entitled "The Theatrical Syndicate," which presents the most circumstantial account of that organization which has come to our attention. It is an article deserving of wide circulation and close attention, for it reveals a grave menace to the best interests of American play-writing and the American stage.

About four years ago, it seems, half a dozen theatrical managers joined themselves together for the purpose of acquiring control of the leading actors and the leading theatres of the country. Within a few months the work of organization had become so effective that thirty-seven first-class theatres had been secured, and the coöperation enlisted of a large proportion of the best companies and individual actors. "The essence of the system, from that day to this, with constantly increasing scope and power, has been that the theatres take only such plays as the syndicate desires, on the dates which it desires, and receive in return an unbroken succession of companies, with none of the old-time idle weeks." To the actor, on the other hand, the system offers an unbroken succession of engagements in the most desirable places, so arranged as to secure the greatest economy in transportation. The control thus gained was almost absolute, both in the large cities and in many of the smaller ones. "There is not even a barn free in Cleveland," says Mr. Hapgood significantly. To the theatre owner the syndicate could say, and does say in substance: "If you do not do business with us, on our own terms, we will not let you have first-rate attractions. If you do, we will destroy your rival, or force him to the same terms. For the bookings we will take a share of the profits." It was inevitable that, having once acquired the needed initial headway, the power of this combination should become almost irresistible, and that the desired play-houses should one by one succumb, until the present monopoly was constituted.

Again, the power of such a combination to force the actor to terms was equally irresistible. The alternative became a precarious series of bookings, largely in undesirable houses, and arranged along an expensive route. But for a time many actors held out against the

combination. Among these were Mr. Wilson, Mr. Goodwin, Mr. Mansfield, Mr. Daly, and Mrs. Fiske. The most melancholy feature of Mr. Hapgood's article is the account of the weak fashion in which nearly all of these opponents of monopoly succumbed, one after another, to the combined threats and allurements of the system, and exchanged their sturdy-seeming independence for a supine acceptance of the syndicate yoke. The death of Mr. Daly, who was the most dangerous foe of the syndicate, left Mrs. Fiske to oppose its aims almost single-handed. What this means is that "she may be able to play but a few weeks each season in America, or not at all." But she will have the respect and active support of all true friends of the stage because she represents the most vital principle now at stake in her profession, a principle so important that, if it failed, the condition of theatrical art in America will become even more hopeless than it has ever been before.

For concerning the malign influence of the syndicate upon our dramatic art there must be no delusion. Its predominance means commercialism, and nothing else. It means the same thing for the theatre that the most disreputable of our sensational newspapers mean for journalism. It means simply that all artistic considerations will be swept away in the mad purpose of coining money from the stage. But we do not need to theorize as to what it means. The last two years have brought the matter out of the region of theory into that of fact. Never before have we had so large a proportion of trivial, empty, and vulgar productions among the entertainments offered our public. Decency has never before been defied in so wanton and brutal a fashion. Intelligence has never before been flouted by such a parade of what is inane and imbecile. Never in recent years has the outlook seemed so dark as it has been made by the conscienceless activity of this league of speculators, with their two-fold appeal, on the one hand to the greed of actors and managers, on the other to the least worthy, if not actually the lowest, instincts of the theatre-going public.

Is there no remedy for this desperate condition of affairs? Mr. Hapgood seems to think that the syndicate will run its course and soon suffer disintegration. He anticipates having to relate, within a few years, the story of its decline and fall. But as long as actors and managers are money-makers first of all, the conditions will remain which make possible our present plight. It is not too much to assume

that among our actors there will always be some who will elect to be artists as their primary aim, although the number of these is at present small. But theatrical management will continue to be essentially commercial until the municipal theatre appears, or at least the theatre dedicated, either by endowment or by the disinterested activities of cultivated people, to higher aims than those comprised in the idea of commercial success. When such theatres come, as we believe they will in the near future, we may hope for a fair beginning of the educative work, necessarily slow at best, whereby in the next generation there shall be provided a public seeking from the stage something more than diversion, and whereby men of literary talent may be encouraged to write plays, as they now write poems and novels, with the reasonable certainty of reward for meritorious work. We have no dramatic literature at present, for the simple reason that a play possessing literary quality has practically no chance of reaching the public at all. The avenues of approach are so guarded by sordid and uncultivated interests that it would be wasted effort to seek them with any work of high character. The passwords are now sensationalism and vulgarity rather than literary art or idealism of any sort.

#### COMMUNICATIONS.

##### WORDSWORTH AND MR. MARKHAM.

(To the Editor of THE DIAL.)

Among the recent notices of Mr. Markham's poem on "The Man with the Hoe," I have found that in THE DIAL somewhat disturbing. Perhaps the reviewer had not Mr. Markham so much in view as some of the latter's commentators; but the bald assertion that men make themselves instead of being moulded from without is too summary, and raises the question whether the necessary qualifications are not of such burning importance that they cannot be ignored in the references of a leader of thought without mischief being done.

The issue is not so easily downed. Animal content—so runs the argument of the quotation from Stevenson—is better than whining, or animal discontent; animal content cannot change to spiritual without passing through the stage of animal discontent (true enough, possibly); animal discontent is understood to be very disagreeable indeed; therefore, let animal content remain as it is, and spiritual content remain confined to the few that possess it: i. e., let progression stop.

Difficulties arise here. How shall the bodily contented be classified—as animals, or men? If they are only a clever sort of animals at present, need we be so very much concerned at such wrenching of animal sensibilities for a few generations as is necessary for that humanization which shall last through countless ages? But if men, what does all this mean?—

"Thou may'st not rest in any lovely thing,  
Thou, who wert formed to seek and to aspire;  
For no fulfilment of thy dreams can bring  
The answer to thy measureless desire."

"Whether we be young or old,  
Our destiny, our being's heart and home,  
Is with infinitude, and only there;  
With hope it is, hope that can never die,  
Effort, and expectation, and desire,  
And something evermore about to be."

"Not a having and a resting, but a growing and a becoming."

In the interest of fair play, let us acknowledge that Mr. Markham is in good company. It will be found interesting to compare portions of the eighth and ninth books of Wordsworth's "Excursion." I make a few pertinent quotations. After a personal description which anticipates Mr. Markham's, the Solitary says:

"This torpor is no pitiable work  
Of modern ingenuity: no town  
Nor crowded city can be taxed with aught  
Of sottish vice or desperate breach of law  
To which (and who can tell where or how soon?)  
He may be roused. This Boy the fields produce;  
His spade and hoe, mattock and glittering scythe,  
The carter's whip that on his shoulder rests  
In air high-towering, with a boorish pomp,  
The sceptre of his sway; his country's name,  
Her equal rights, her churches and her schools—  
What have they done for him? And, let me ask,  
For tens of thousands uninformed as he?  
In brief, what liberty of mind is here?"

And the Wanderer replies, in part:

"To every Form of being is assigned  
An active principle. . . .  
This is the freedom of the universe;  
Unfolded still the more, more visible,  
The more we know; and yet is reverence least,  
And least respected in the human Mind,  
Its most apparent home. The food of hope  
Is meditated action; robbed of this  
Her whole support, she languishes and dies.  
We perish also; for we live by hope  
And by desire; we see by the glad light  
And breathe the sweet air of futurity;  
And so we live, or else we have no life."

"No one takes delight  
In this oppression; none are proud of it;  
It bears no sounding name, nor ever bore;  
A standing grievance, an indigenous vice  
Of every country under heaven."

If Wordsworth and Mr. Markham really beg the whole question, culture is a failure, educational work (among the non-elect) quixotic, and, among other momentous consequences, literary journals cannot increase their subscription lists faster than the ratio of increase of population among the aristocracy of mind. More: republican imperialism, inflated currency, and the like, should in consistency be suffered to flourish as green bay trees; for these exist largely by sufferance of the ale-and-tobacco consuming class, and to dower it with political or other wisdom means also to inflict the capacity and inclination for whining — which will never do.

F. L. THOMPSON.

Denver, Col., Dec. 20, 1899.

#### HAPGOOD'S LIFE OF LINCOLN.

(To the Editor of THE DIAL.)

Will you permit one who has read Mr. Hapgood's "Abraham Lincoln, The Man of the People" with great interest and approval to comment on the notice of that book in your issue of Nov. 16. The reviewer expresses

himself moderately and courteously, but has evidently found the book deficient in emphasis of the ideal element in Lincoln's character. Now, it has seemed to others that one of the special attractions of the book is that Mr. Hapgood, while quite as willing to look facts in the eye as Herndon, has yet a feeling for the greatness and grandeur of the man which Herndon lacked, or at least failed to express in his biography of Lincoln. Mr. Hapgood dwells much upon Lincoln's humble origin and his close sympathy with the people; and he rightly makes the power of comprehending the people an important element of the President's greatness. This power Lincoln shared with innumerable successful politicians. But what in the latter was mere cleverness, in Lincoln was genius. There are hundreds of thousands of "men of the people." But Lincoln was a *great* "man of the people." It is hard to understand how anybody can read Mr. Hapgood's book through without feeling that it is pervaded by a noble seriousness, and that it ends in a note that is at once lofty and genuine.

HENRY B. HINCKLEY.

New York City, Dec. 18, 1899.

#### MORE PAPYRI.

(To the Editor of THE DIAL.)

May I call the attention of your readers to the volume of the "Graeco-Roman Branch" of our Egypt Exploration Fund, now nearly ready for subscribers? Among its contents are St. John I. and XX., from one to two hundred years older than any known text; portions of St. Paul's First Epistle to the Corinthians; much of an unknown play by Menander; also a treatise on metre and on the twenty-first Book of the Iliad; portions of a lost epic poem, of a comedy, history, orations, etc.; of Euripides, Plato, Xenophon, etc., etc. A list of victors in the Olympian games, the most complete for any given period so far known, and evidence bearing upon the date of the birth of Christ, are among the treasures of such a book. But a most captivating feature is the verbal picture of society and life during the earliest centuries of our era. The social and business correspondence will interest every reader. All subscribers or donors of not less than five dollars will receive the annual volume, also the Archaeological Report and Annual Report. The society depends absolutely upon subscriptions for support. I donate my services. Circulars furnished. W.M. C. WINSLOW,

Vice Pres't and Hon'y Sec'y.  
525 Beacon St., Boston, Dec. 23, 1899.

#### A LONG DESIRE.

I put my money where 't would be secure;  
And safe it is: from me it is, I'm sure.  
I had a friend that suited well, I said;  
He lives abroad now, — ah, how long since dead!  
I loved a woman: sweet and fair she seemed,  
And true, as heaven has made — or love has dreamed.

— Come here, my books.— These were my earliest life;  
These to the end shall be wealth, friends, and wife.  
Whether the wrong was mine or theirs, let be:  
'Tis long gone by, — nay, mine then, — all in me.  
But grant me these: these spare, while age assaults:  
Dante and Shakespeare have endured my faults.

RALPH OLMFSTED WILLIAMS.

## The New Books.

## A RUSSIAN REVOLUTIONIST.\*

It is easy to understand how a man who has passed his most impressionable years under an extremely harsh and extremely arbitrary government should be predisposed, when the time came for adopting a definite political creed, to favor the views of that school of political thought (if one may so term it) which preaches the abolition of all government and all governors whatsoever. Thus, a youth bred in the doleful seclusion of Dotheboys Hall, under the knout of Mr. Squeers and the brimstone-and-treacle despotism of his terrible spouse, might likewise find nothing especially startling or preposterous in a formal proposal for the doing away with all schools and the summary execution of all schoolmasters. On the other hand, people who have passed through a long and sanguinary period of mob-rule will commonly not only warmly agree with M. Taine that "however bad a particular government may be, there is something still worse, namely, the suppression of all government," but will be prepared to welcome the iron rule of some despotic saviour of society as the realization of the ideal polity. In short, the Russia of Nicholas I. bred Nihilists as naturally and inevitably as the Paris of Hébert and Robespierre bred absolutists.

The vastly interesting portion of Prince Kropótkin's memoir which tells the story of his life in Russia (embracing about three-fourths of the volume) renders his conversion to anarchism sufficiently intelligible. Just why his anarchism was not subsequently tempered through his long sojourn in free and well governed countries like England and Switzerland, and just why he should have gone on dreaming the dreams of Anacharsis Clootz in a British and a Swiss atmosphere of common-sense, does not appear, and we shall not try to explain. There is a certain unconscious humor in Kropótkin's account of his discouraging encounters, as a propagandist, with that same British common-sense which persisted in asking embarrassing questions as to practical ways and means, and in forcing discussion out of the region of flattering generalities and air-castle building into the region of hard facts and feasible expedients. "General principles," he found, "deeply interest the Latin workers." The

British workman bent his mind to the effort to figure how this or that flattering scheme of social or economic reconstruction would be likely to work in practice.

"Well, Kropótkin, suppose that to-morrow we were to take possession of the docks of our town. What's your idea about how to manage them?" would be asked, for instance, as soon as we had sat down in a workingman's parlor. Or, "We don't like the idea of state management of railways, and the present management by companies is organized robbery. But suppose the workers own all the railways. How could the working of them be organized?"

Kropótkin's account of how his father, during the Turkish campaign of 1828, won the cross of Saint Anne "for gallantry" is most amusing, and explains in a line the status of the Russian serf.

"The officers of the general staff were lodged in a Turkish village, when it took fire. In a moment the houses were enveloped in flames, and in one of them a child had been left behind. Its mother uttered despairing cries. Thereupon, Frol (a faithful serf), who always accompanied his master, rushed into the flames and saved the child. The chief commander, who saw the act, at once gave father the cross for gallantry. 'But, father,' we exclaimed, 'it was Frol who saved the child!' 'What of that?' he replied, in the most *naïve* way. 'Was he not my man? It is all the same.'"

Wealth, in the time of Kropótkin's father, was measured in Russia by the number of "souls" a landed proprietor owned. "Souls" meant male serfs (women did not count), and the elder Kropótkin, as the owner of some twelve hundred "souls," was accounted a rich man. He was, as things went then, a humane master — decidedly "not among the worst of landowners." What, in this relation, one of these "worst of landowners" may have been can be surmised from the author's reminiscence of his childhood, in which, he says, he seeks to recall the conditions of serfdom by telling, not what he heard of, but what he saw.

"A landowner once made the remark to another, 'Why is it that the number of souls on your estate increases so slowly? You probably do not look after their marriages.' A few days later the general returned to his estate. He had a list of all the inhabitants brought him, and picked out from it the names of the boys who had attained the age of eighteen, and the girls just past sixteen,—these are the legal ages for marriage in Russia. Then he wrote, 'John to marry Anna, Paul to marry Parashka,' and so on with five couples. 'The five weddings,' he added, 'must take place in ten days, the next Sunday but one.' A general cry of despair rose from the village. Women, young and old, wept in every house. Anna had hoped to marry Gregory; Paul's parents had already had a talk with the Fedotoffs about their girl, who would soon be of age. . . . Dozens of peasants came to see the landowner; peasant women stood in groups at the back entrance of the estate, with pieces of fine linen for the landowner's spouse

\*MEMOIRS OF A REVOLUTIONIST. By P. Kropótkin. With portraits. Boston: Houghton, Mifflin & Co.

to secure her intervention. All in vain. The master had said that the weddings should take place at such a date, and so it must be. At the appointed time, the nuptial processions, in this case more like burial processions, went to the church. The women cried out with loud voices, as they are wont to cry during burials. . . . Half an hour later, the small bells of the nuptial processions resounded at the gate of the mansion. The five couples alighted from the cars, crossed the yard, and entered the hall. The landlord received them, offering them glasses of wine, while the parents, standing behind the crying daughters, ordered them to bow to the earth before their lord."

The barbarous social system which such stories but faintly serve to illustrate could not long withstand the rising tide of popular enlightenment. A sense of the dignity of humanity, long latent in Russia, was quickened into lively resentment of the daily spectacle of human beings held and driven as cattle, before the middle of the century. The French popular movements of 1789 and 1830 were not without a responsive echo in the upper strata of Russian society; even the dull ear of the Russian peasant caught the sound of the explosion of 1848. The years 1857-60 were years of rich and comparatively general intellectual growth. The ideas that permeate the pages of Turguénieff, Tolstóy, Hérzen, Bakúnin, Dostoévsky, and that before had been canvassed with bated breath in the secrecy of friendly meetings, began now to leak out in the press and to find advocacy in places where such ideas were as sparks among tinder. The abolition of serfdom became the question of the hour. Alexander II., not at heart averse to the measure, saw its necessity, and in 1856 spoke to the reactionary nobility of Moscow the memorable words (borrowed perhaps from Hérzen): "It is better, gentlemen, that it should come from above than to wait till it comes from beneath." The law was passed in 1861. What the abolition of serfdom meant to the peasant is prettily illustrated by the author in the following story. Eleven years after the passage of the law he visited an estate of his father's, and found a middle-aged man, an ex-serf, "sitting on a small eminence outside the village and reading a book of psalms."

"He was reading now a psalm of which each verse began with the word 'rejoice.' 'What are you reading?' he was asked. 'Well, father, I will tell you,' was his reply. 'Fourteen years ago the old prince came here. It was in the winter. I had just returned home, almost frozen. A snow-storm was raging. I had scarcely begun undressing, when we heard a knock at the window: it was the elder, who was shouting, 'Go to the prince! He wants you!' We all — my wife and our children — were thunderstruck. 'What can he want of you?' my wife cried in alarm. I signed my-

self with the cross and went; the snowstorm almost blinded me as I crossed the bridge. Well, it ended all right. The old prince was taking his afternoon nap, and when he woke up he asked me if I knew plastering work, and only told me, 'Come to-morrow to repair the plaster in that room.' So I went home quite happy, and when I got to the bridge I found my wife standing there. What has happened, Savelich?' she cried. 'Well,' I said, 'no harm; he only asked me to make some repairs.' That, father, was under the old prince. And now, the young prince came here the other day. I went to see him, and found him in the garden, at the tea-table, in the shadow of the house; you, father, sat with him, and the elder of the canton, with his mayor's chain upon his breast. 'Will you have tea, Savelich?' he asks me. 'Take a chair.' 'Petr Grigórieff,' — he says that to the old one, — 'give us one more chair.' And Petr — you know what a terror he was for us when he was the manager for the old prince — brought the chair, and we all sat round the tea-table, talking, and he poured out tea for all of us. Well, now, father, the evening is so beautiful, the balm comes from the prairies, and I sit and read 'Rejoice! Rejoice!'"

Hérzen was right, says Kropótkin, when, two years after the emancipation of the serfs, while the emancipator was drowning the Polish insurrection in blood, he wrote: "Alexander Nikoláevich, why did you not die on that day? Your name would have been transmitted in history as that of a hero." For the tragic fate of Alexander II., Kropótkin expresses no sorrow. From the beginning of 1862, he thinks, the ill-starred Tsar commenced to show himself capable of reviving the worst practices of his father's reign.

"To me, who had the chance of witnessing the first reactionary steps of Alexander II., and his gradual deterioration, who had caught a glimpse of his complex personality — that of a born autocrat, whose violence was but partially mitigated by education, of a man possessed of military gallantry, but devoid of the courage of the statesman, of a man of strong passions and weak will, — it seemed that the tragedy developed with the unavoidable fatality of one of Shakespeare's dramas."

Kropótkin's story is a singularly rich, diversified, and romantic one, and it is attractively told. Nothing more interesting in its way has ever been written than the chapters relating his prison life and his dramatic escape. The book abounds in instructive pictures of Russian life and character, done with unconscious art. From every page shines the bright humanity, the sincere conviction, the simple earnestness, the sweet unselfishness of a character which we must admire, however much we shrink from the creed it stands for. And how few of us have taken the trouble to look into that creed, and to try to discover what there is in it that can possibly recommend it to a good and an intelligent man! Let those who would appreciate the distinction between the reasoned or

philosophic Anarchism; rooted in love, of high and philanthropic souls like Kropotkin, and the merely destructive, bastard Anarchism, rooted in hate, of the mere vulgar malcontent stung by the sight of superiorities beyond his reach, read this little book.

E. G. J.

#### SOME NEW CONTRIBUTIONS TO QUAKER HISTORY.\*

President Isaac Sharpless' first volume, "A Quaker Experiment in Government," when published last year, was recognized by competent authorities as a distinct contribution to historical knowledge. The same recognition will be extended to his new volume, "The Quakers in the Revolution." Together, the two volumes present a clear outline of what may be called the political history of the Quakers in Pennsylvania from the founding of the colony to the close of the Revolutionary war, and, in one respect, to a still later time. Their value lies principally in the fact that their author, instead of following the old beaten path, merely using over again hackneyed authorities, opens up new and valuable sources of information. These sources are clearly described in the preface to Volume I.

"The purpose of the book is to include, with other sources of information, the contemporary Quaker view. This has been gained by a careful examination of Meeting Records and private letters of the times, and a fairly intimate personal acquaintance with many who probably represent, in this generation, in their mental and moral characteristics, the Quaker Governing Class of the first century of the Province."

The number of extracts from records and letters is unusual in historical writings, but their presence, while they constantly break the current of the narrative, will not be regretted by historical scholars. They are clearly justified by the facts that they have not, as a body, been published before, and that the author has not a work of the traditional type before him, and by their intrinsic interest and value.

While both volumes are so good, it may seem invidious to discriminate between them; however, we must confess to finding the first one the more interesting and informing. For

\* A HISTORY OF QUAKER GOVERNMENT IN PENNSYLVANIA. Volume I., A Quaker Experiment in Government. Volume II., The Quakers in the Revolution. By Isaac Sharpless, President of Haverford College. Philadelphia: T. S. Leach & Co.

THE NARRAGANSETT FRIENDS' MEETING IN THE XVIII CENTURY. With a Chapter on Quaker Beginnings in Rhode Island. By Caroline Hazard. Boston: Houghton, Mifflin & Co.

one thing, it contains a general view of the ecclesiastical machinery of the Quakers, as well as of the way in which they used it to carry on their peculiar work. On these points the general reader is much less well informed than he is on the Quaker doctrines or principles, and the general tenor of Quaker history. In Chapter III. Mr. Sharpless describes the main features of the organization, produced in England and reproduced in Pennsylvania, which was "due to the good sense and practical genius of George Fox, and was probably worked out during his cruel imprisonment of nearly three years in Lancaster and Scarboro jails."

The Yearly Meeting, which was the highest organ in the system, was at first a representative body, but "ultimately became an assembly of all members of the society, the men and women meeting together as different bodies." To the Yearly Meeting the Quarterly Meetings reported, and were in turn divided into Monthly Meetings, the real working bodies of the organization in matters relating to the individual members. Next and last came the Preparative Meetings. There was also the Meeting for Sufferings, the name of which suggests its function, lying apparently outside of the original system. The general functions of the real working bodies are thus described:

"The Monthly Meeting undertook to see that justice was done between man and man, that disputes were settled, that the poor were supported, that delinquents, whether as to the Society's own rules or those of the State, were reformed, or, if reformation seemed impossible, were 'disowned' by the Society, that applicants for membership were tested, and finally, if satisfactory, received; that all the children were educated, that certificates of good standing were granted to members changing their abodes, that marriages and burials were simply and properly performed, and that records were fully and accurately kept."

We are told further that "the business matters of Friends were looked into, where any possibility of danger existed," since it "was felt that the body was responsible for the conduct of each individual." Advice was first offered by "concerned friends," and if this did not prove acceptable, "the power of the meeting was invoked, and only after months of earnest labor in the case of a refractory member was 'disownment' resorted to." "The advice of the higher meetings finally crystallized into a requirement for each Monthly Meeting to answer three times a year, plainly and honestly, the query, 'Are Friends punctual in their promises and just in the payment of their debts?'" When we remember the breadth of this jurisdiction, the spirit in which it was ad-

ministered, the character of the people, and the thoroughness of the regimen, we are not surprised to find President Sharpless saying:

"Had all the inhabitants been Friends and amenable to their discipline, very little civil government would have been needed in internal affairs. The work of the Legislature might have been devoted mainly to questions involving titles, etc., to property, and courts of law would have been shorn of nearly all their criminal and much of their civil business, while sheriffs and policemen, jails and punishments, might almost have been omitted as unnecessary. Indeed, this was practically the case for some decades in Pennsylvania in country districts where the Quaker element constituted nearly the whole population."

We should have been glad if the author had gone into more detail relative to the territorial bases or areas of the several Meetings in Pennsylvania. He tells us that the Philadelphia Yearly Meeting, which dates back to 1681, embraced monthly meetings on both sides of the Delaware, in New Jersey, Delaware, and Pennsylvania, and later some in Maryland.

If any reader infers from what we have written that these volumes are mainly didactic, constituting an exposition of the Quaker system, we hasten to reassure him: they rather deal, for the most part, with the liveliest questions of the time. Moreover, when their time limits are recalled, it will be seen that such questions were of constant occurrence. Besides those growing out of planting the Quaker body in Pennsylvania, and the later ones of a strictly internal or domestic sort, there were what may be called the foreign relations of the body—relations to the Indians and to the non-Quaker populations that flowed into the Province; relations to neighboring colonies and to the home government down to the close of the Colonial period, and finally the relations to the government of Pennsylvania itself after it passed wholly out of their hands, and to the revolutionary government when that came to be constituted. [In some form or other, this question pressed almost constantly for an answer: "How shall the Quaker live in a world of which, in some important sense, he is not, and proclaims himself not to be, a part?" Or, changing the form of question, "How shall he adjust himself to the society that is about him in a manner that is even comfortable or even durable, and still remain a Quaker?" It was a difficult adjustment to effect; there are few more difficult ones of the kind, all things considered, in history. It cannot be claimed that the body as a whole solved the problem; it is easy to discover and to parade their inconsistencies; but it must be admitted that, when all is taken into

the account, their success was something beyond reasonable expectation.] A large majority of them, in the most trying times, bore a noble and a costly testimony to what they held to be the truth. Naturally, they resorted to some practical casuistry, but fortunately they produced no casuistical system, while the Quaker conscience retained its simple honesty.

The most trying period that the Pennsylvania Quakers passed through was the American Revolution, which Mr. Sharpless treats in his second volume. To a great extent, the Revolution involved principles that they held most dear; but it was rebellion against legally constituted authority, it was war, and for both reasons, if there be not only one, they could not give it aid or comfort. Touching the trend of their sympathies, the author writes:

"It is impossible to give a definite answer, but there are several guides on which something of a judgment may be based. About 400, perhaps, actively espoused the American side by joining the army, accepting positions under the Revolutionary government, or taking an affirmation of allegiance to it, and lost their birthright among Friends as a result. Perhaps a score in a similar way openly espoused the British cause, and also were disowned by their brethren. These members very likely represented two portions of silent sympathizers. The official position was one of neutrality, but individually the Friends could hardly be neutral. It seems almost certain that the men of property and social standing in Philadelphia, the Virginia exiles and their close associates, like the wealthy merchants of New York and Boston, were Loyalists, though in their case passively so. . . . Many of the country Friends were probably American in their sympathies. It is very difficult to show this in history, and only by slight allusions here and there is the idea gained. . . . There were, therefore, a few radical Tories, a much larger number of radical friends of the Revolution, and the rest were quiet sympathizers with one or the other party. In this diversity all the moderate men who were really desirous to be faithful to the traditional beliefs of their fathers could unite on a platform of perfect neutrality of action for conscience' sake."

If the Quakers in Pennsylvania really numbered 40,000 souls in 1760, it seems almost incredible that so few should have overtly taken sides with one party or the other, but Mr. Sharpless' opinion is entitled to great respect. It will be remembered that the body gave to the country two such soldiers as Mifflin and Greene, and such a statesman as John Dickinson.

The last chapter is a concise but luminous account of the long war that the Quakers waged against slavery, until, by force of moral suasion, they rooted it out of their own community, and did much to indoctrinate the nation with anti-slavery principles. There is no nobler chapter in their history.

All in all, the story of Pennsylvania is the most pathetic of all of the English colonial stories. There is Penn's own personal story. "In one sense," says our author, "a sadder life than his we seldom know. His letters again and again, sometimes pathetic, sometimes indignant, portray the keen disappointment of an earnest, conscientious, and sensitive soul." He quotes the familiar lamentation :

"O Pennsylvania, what hast thou cost me! About £30,000 more than I ever got by it, two hazardous and most fatiguing voyages, my straits and slavery here [in London], and my child's soul, almost."

But a still broader view may be taken of the matter. Great as the colony became, what a contrast the beginning and the end of the "Holy Experiment" presents! For instance, if Penn could have foreseen the day when a governor under his charter, and that governor his own grandson, would offer prizes for Indian scalps, male or female, his heart might well have burst. The commonwealth bears two lessons on its face; one to the practical time-server, destitute of all idealism, the other to the utopian, equally destitute of common sense.

Miss Hazard's book moves in a much smaller circle than Mr. Sharpless' two volumes. Of its kind, however, it is a book of even greater interest. Passing by the chapter devoted to Quaker beginnings in Rhode Island, we have a series of chapters dealing almost wholly with the organization and economy of the Quakers of Narragansett Bay. It is distinctly an interior study of church history. The writer brings a small section of a large subject under her microscope, revealing the minutest facts of ecclesiastical life. Much of the matter is curious in the extreme. One not familiar with similar facts will here see with surprise, if not with astonishment, the ceaseless vigilance with which the organization regarded the lives and conduct of its members. While this supervision was exercised in the name of good morals and sound teaching, it often embraced matters that free communities generally relegate to the sphere of individual action. If any reader is in quest of facts with which to prove that the Quakers were essentially destitute of the sense of humor, we recommend him to read Miss Hazard's book. For instance, after 1758 all marriages not among Friends were forbidden by the Society, and, as far as possible, the rule was strictly enforced. When a brother disobeyed the law, and married outside of the body, he was required to make "acknowledgement" and

to "condemn" his action, or be "disowned" in the end; but this does not appear in any way to have interfered with his married life. Miss Hazard quotes several such acknowledgements, and among others the following, which as she says, "makes one wonder what kind of a woman this man's wife was."

"I do hereby acknowledge that I have wilfully and knowingly transgressed the good Order and Rules of the Society in proceeding in marriage with a woman not of the Society nor according to the Method allowed of amongst Friends for which Transgression I am heartily sorry and do desire Friends to forgive and pass by and hope that I shall by the Lord's assistance be preserved not only from Transgression of so willful a crime but also of all others."

It must indeed have been "rather a bitter thing" for a man to present to the meeting such a paper as this, but perhaps it was looked upon more as a matter of form than anything else.

Still Miss Hazard is gracious enough to justify this great care for the proper solemnization of marriage, on the ground that the looseness of the times required it. She says the day of marrying in shifts was not long past, and quotes two instances of this curious custom found in the South Kingstown Records. One of these was in 1719, when the man took the woman in marriage "after she had gone four times across the highway in only her shift and hair-lace and no other clothing." In the other case, 1724, "the woman had her shift and hair-lace and no other clothing on that I see," remarked the justice who performed the ceremony. These weddings were in the months of February and December. But, after all, most usages have some reason behind them, and this was the reason in the present case: "For the object of the curious ceremony was the evasion of debt. If the wife brought her husband nothing, she could not even bring her debts, and he was free from paying them, which he would otherwise have to do."

Few religious bodies of equal intelligence and character present more curious contradictions and anomalies than the Quakers. The doctrine of the Inner Light, carried to the length to which they first went, is absolutely irreconcilable with all organization and formalism in the religious sphere. The inspired prophet is superior to law, custom, and authority. He has no need of rule or canon, bishop or church, forms or ceremonies. Fox and his co-laborers denounced all such things in the severest terms. Of course the end, if it had been reached, would have been fatal to all religious organization,

control, and permanence. But what was the result? First, an efficient system of ecclesiastical organization, that, as the reader of these books will see, obtruded itself into matters that are essentially personal and private, though without the use of other than moral force; and secondly, a formalism that so distinctly marked the Quaker in attire, speech, and manners that he was known to be a Quaker wherever he went. Fox did show his good sense and practical genius in setting up this organization, thus proving that he was something very different from the ignorant fanatic that most men took him to be; but he did not show either logical consistency or fidelity to his great principle. As is well known, the system was not imposed upon the body without much resistance on the part of other "prophets" who claimed the same right to have "openings" and "to bring men off" that Fox had so freely asserted for himself. It was indeed fortunate that Fox was not a logical man, for had it not been for the system of "meetings" that he devised, to take the place of churches, synods, assemblies, and the like, it seems plain that the Quakers would have accomplished little in the long run, and would even have come to an early end. We know of no proof more convincing than that furnished by the history of the Quakers of the ancient saying, "If you drive out nature with a fork, she will return again."

B. A. HINSDALE.

#### PROBLEMS OF COLONIAL GOVERNMENT.\*

Mr. Alleyne Ireland, known through his articles in recent magazines on various problems of colonial government, now appears with a more systematic treatise under the title of "Tropical Colonization." It is perhaps needless to say that the subject is treated in its practical economic and political bearings, and not in its ethical relations: a treatment for which the author has the qualification of several years' experience in the British colonies and dependencies in various parts of the world. He modestly calls his work "an introduction to the study of the subject." After a lucid explanation of the experiments and practice of government of colonial possessions by the four great colonizing nations, England, France, Spain, and Holland, he proceeds to the discuss-

sion of trade and the labor problem. Valuable original tables elucidate his statements.

Two principal conclusions must be forced upon the student from this cool array of facts and figures. The first of these is that all colonization which has resulted in the development of a stable liberal government, absolutely or partially independent of the mother country, has been in the Temperate Zones and under the control of the Anglo-Saxon race, guided and always influenced by the Anglo-Saxon system of political and social morality. The astonishing feature of the times is the curious notion which to-day permeates the English as well as the French and German mind, that in the present madness for territory these nations expect to see a development of their new tropical possessions in Africa along these same lines and to reproduce the same vigorous growth in the Tropics which has characterized that of the Temperate Zones,—and all this with full knowledge of the experience of the past.

Four hundred years of tropical colonization controlled by these four great nations has resulted in the apparent necessity for policies of administration varying but slightly in autocratic character, as a governor is always appointed by the home power, with more or less representation of the native races through suffrage. There has been no permanent colonization of the white races in the Tropics, and the always limited and unstable character of this colonization has affected the possibility of the growth of an educated spirit and of any desire or attempt on the part of native races to secure any independence of government. Sufficient representation in local administration has been granted to satisfy an indolent people of a low grade of intelligence and limited education, and the sordid commercial spirit has been the controlling influence in the past, with its unspeakable outrages, and of the present, with its reforms, because of the growth among the people of the home government of the feeling of the moral necessity for a more enlightened policy. During these centuries there has always existed the necessity of a standing military force of the white races, with a small proportion of the native or mixed elements, to swell the roll of private soldiers. Incipient war has generally existed, and the colonies where it has figured least aggressively have been those in which there has been a shrewd recognition of the wiser policy of providing the semi-civilized rulers of the illiterate native tribes with an

\*TROPICAL COLONIZATION. By Alleyne Ireland. New York: The Macmillan Co.

assured income as a return for the recognition of the sovereignty of the power in control.

In view of this experience of the past, Mr. Ireland approaches the treatment of the colonial problems in the United States with some diffidence. After a recapitulation of conditions as they exist to-day, he sees little material for representative institutions at present among the people of our new possessions, with the exception of those of Hawaii; and even here, with true British caution, he talks about that constitutional impossibility to the American mind — a judicious limitation of the franchise. In consideration of the fact that in the matter of education Hawaii might serve as a model for the world, and that in few countries is the percentage of illiterates so small — that the inhabitants have largely adopted American manners and customs, and (almost of greater importance) no foreign nation has established a commercial connection to rival that of the United States — he can see no difficulties in the way of self-government with limited representative institutions but without that responsible government which must lie with the national authority. He quite fails to understand our distinction between state and national authority. He doubts the possibility of any hasty attempt to carry out this idea in Puerto Rico, where, with a population of 806,000, eighty-five per cent or more of whom can neither read nor write, the mixed blood and Spanish methods, together with custom and heredity, have produced a peasantry antagonistic to American civilization.

When the situation in the Philippines is to be treated, the difficulties become enormous. With a population of near 9,000,000, where not even five per cent can read or write, and where ninety-nine hundredths are profoundly ignorant, superstitious, and quite amenable to the control of the remaining hundredth, he just refrains from predicting ultimate failure for the United States when he acknowledges the shrewdness of this educated remnant, who are familiar with native dialects and customs.

Mr. Ireland tells us he has met with a certain feeling in the United States, which he predicts will postpone success; namely, a public sentiment that the experience of other nations in the tropics is of no value to us. Thereupon he declares the commercial problem, or the question of labor, to be the second vital difficulty in the case. He recognizes the fact that the products of the tropics are, next to the breadstuffs of the temperate zones, of greatest importance to the human race; these

tropical products are sugar, coffee, tea, cocoa, spices, and fruits, most of which require, during the important season, continuous labor. The ease of life where necessities are obtained with but little effort, together with the climatic conditions which discourage energy, have made it impossible to cultivate profitably any of these products without the maintenance of slavery or an indentured or coolie system, abhorrent to the American mind. This indentured system, which prevails in Hawaii, is the main problem confronting us there, and every day's delay in fixing the status of that island allows the increased importation of contract laborers from China or Japan to complicate the situation. In short, he recognizes the fact that if the sordid commercial spirit is to control the management of our tropical possessions, as it does that of all other nations of the world, it would be well to disabuse the public mind of some popular fallacies. Of these, the most melodious to the public ear is the assertion that trade follows the flag, and that tropical colonies deal primarily with the sovereign country. England, with her supreme advantages, can only sell to her tropical subjects "seventy-one cents' worth of goods each a year, and she draws from each only sixty-six cents' worth of supplies. This is the result of a century's work in increasing the purchasing and the productive power of the people of the British colonies. . . . The United States is of more value as a source of supply to the United Kingdom than the whole of the British Empire." The trade between the United Kingdom and her colonies is not increasing, but assumes a smaller relative proportion year by year; the colony, as it develops, seeking the open market more and more.

So far as it is possible to judge from the valuable tables presented in the book, Mr. Ireland concludes that it may safely be asserted that the flag has very little influence upon trade; that in non-tropical colonies whatever advantage might once be attributable to the flag is fast disappearing, and in tropical colonies the trade is so small relatively that an increase of thirty persons in their population is less profitable to the United Kingdom than an increase of one person in the population of Australia or Canada. The politician and the statesman of the United States cannot ignore the experience of the enlightened nations of the world. If we enter the sordid contest for supremacy in trade, ignoring the great moral principles which we have claimed to dominate

our national economic and social system, we will be compelled to follow in great measure the methods of these nations. There cannot longer logically exist those restrictions upon trade which are the foundation of the destruction of the permanent peace of nations; and in the great rivalry, compulsory labor can alone be counted upon.

ALICE ASBURY ABBOTT.

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#### GENERAL WALKER'S ECONOMIC ESSAYS AND ADDRESSES.\*

Professor Dewey has brought together into two octavo volumes a mass of General Francis A. Walker's miscellaneous articles and addresses which would otherwise be comparatively inaccessible to the general reader; and in so doing he has performed a real service to the public, as well as to the memory of his late chief. General Walker was a fluent and prolific writer. Besides serving in the army during the war, teaching in seminary and university, administering the Bureau of Statistics and the Indian Office for short periods, managing two censuses, representing his country at an international monetary conference, and, finally, administering the great Institute of Technology, he found time in the intervals of writing nearly a dozen books to contribute frequently to periodical literature, from the scientific quarterlies to the religious weeklies, and for a time to the daily press, but more especially to the popular monthlies; and also to prepare addresses for delivery before various bodies of which he was either the president or the honored guest. In the present collection the editor has not included everything General Walker ever wrote, but has aimed, so far as possible, to avoid repetitions of thought.

The papers composing these two volumes are divided into six groups, dealing respectively with Finance and Taxation, Money and Bimetallism, Economic Theory, Statistics, National Growth, and Social Economics. Under the first head there are some discussions of the national finances in the period following the Civil War, which have a timely as well as historical interest at the present time. This is especially true of an article written when the country began to be confronted with a surplus, dealing with the manner of reducing the war revenues. The taxes on gross receipts of cer-

tain corporations, on legacies and successions, on banks, insurance companies and gas companies, together with the documentary stamp duties, the writer considered ought to be retained "in justice alike to the treasury and to individual taxpayers." On the other hand, he advised giving up the licenses on occupations, the proprietary stamp taxes, the taxes on sales and on private carriages and family silver. The income tax he properly called a war tax, but he advised retaining it in time of peace at a reduced rate. At the same time, he urged the abolition of certain unimportant customs duties which produced more annoyance than revenue.

When writing of the census, General Walker was to a large extent virtually writing his autobiography as a statistician; but he subordinated the personal to the scientific interest, and was disposed to give almost too much of the credit to others. Yet, both before and after taking charge of the Census Office in 1870, he seemed to take especial satisfaction in exposing the crudities and absurdities of the census of 1860, especially in so far as it related to manufactures and to occupations. There seems to have been no attempt at that census to secure uniformity of nomenclature; the same occupation would be reported under a variety of names, and divided up accordingly in the published report. For example, those necessary evils known as "domestics" in certain states were elsewhere enumerated simply as "servants"; while several thousands in certain sections preferred to describe themselves as "housekeepers," and a much smaller number of specialists in domestic manufacture were reported as "cooks." But, we are told, "the considerable States of New York, Pennsylvania, Ohio, Illinois, Indiana, Missouri, and Massachusetts, had, if we may trust this account, no cooks in 1860. The universal consumption of raw food by such large communities cannot fail to excite the astonishment of the future historian."

To improve the census was General Walker's work for many years, and his experience cannot fail to be of interest to the present generation. Some of his suggestions were carried out while he himself was in charge, but not all of them. In 1870 he found it highly unsatisfactory to have the census taken by assistant marshals appointed with partisan motives and subject to no control by the Census Office, and reporting to marshals already overburdened with duties of an entirely different character. In 1880, under an improved law, enumerators and supervisors were appointed specially for

\* *DISCUSSIONS IN ECONOMICS AND STATISTICS.* By Francis A. Walker, Ph.D., LL.D. Edited by Davis R. Dewey, Ph.D. In two volumes. New York: Henry Holt & Co.

census work, with some reference to their qualifications for that work, and from either political party; while expert special agents were commissioned to collect information concerning manufactures and various other matters not included in the population schedule. The result was a vast gain in both the quantity and quality of the work done, with an increase of cost amounting to less than one cent *per capita*. At first, indeed, General Walker made the mistake of undertaking the very elaborate census of 1880 with actually smaller appropriations than had been made for the much simpler census of 1870; but he concluded that the million or two of dollars which he attempted to save to the treasury would have been a very poor compensation to him personally for the additional labors and distress he thus brought upon himself.

The impossibility of tabulating, analyzing, and publishing the results of all the investigations undertaken by the Census Office within a reasonable time led General Walker to propose that the census proper should be confined to the statistics of population and agriculture, to be collected, preferably, once in five years; and that all the other inquiries should be carried on during the intervals of the quinquennial or decennial censuses. This would involve, instead of periodical disorganizations and re-organizations, a permanent Census Office, which he proposed to create by simply intrusting the census work to the existing Department (then Bureau) of Labor. He was of the opinion that a census of the United States, being a necessary condition of the federal form of government, and depending for its success upon the interest and coöperation of the whole people, was of sufficient importance to be announced by executive proclamation; and when first appointed to the head of the Census Office he asked the President to open the enumeration in that auspicious manner.

"General Grant was not indisposed to do so, but the inexorable Department of State interposed its objection. There never had been such a proceeding, and therefore there never could be. Reasons were nothing as against precedents; and so the great national canvass was allowed to begin with as little of ceremony and of observation as the annual peregrinations of a village assessor."

In economics, General Walker was never an extremist. He was a free-trader; but he carefully distinguished between different kinds and degrees of protection, and recognized the evils of sudden changes affecting the employment of labor and capital; he was a bimetallist, but he

held that no government was powerful enough to establish bimetallism alone; he was an uncompromising opponent of socialism, but he was almost as severe in his criticisms of the *laissez-faire* doctrine of the classical economists. He recognized that in some cases immense advantages had resulted from socialistic measures, and he was enough of a socialist himself to be decidedly in favor of certain extensions of governmental action for the common benefit. Thus, he suggested that a little direction and assistance from government would have carried hundreds of thousands of immigrants from Eastern ports, where their presence was a misfortune to themselves and to the community, to sections where they would have added to the strength and wealth of the nation. He was not afraid of the mere word "socialism"; for though he once wrote of the "frightfully socialistic character" of a certain theory of taxation, he intimated that he would not hesitate to approve of sanitary inspection and regulation if they were as socialistic as anything ever dreamed of by Marx or Lasalle. "For such good as I see coming from this source," he said, "I would, were it needful, join one of Fourier's 'phalanxes,' go to the barricades with Louis Blanc, or be sworn into a nihilistic circle." To the objection against the regulation of industrial corporations as a violation of the *laissez-faire* principle, he replied that the very institution of the industrial corporation was for the purpose of avoiding that primary condition upon which alone true and effective competition could exist; that combination was directly in contravention of competition. He agreed with the French socialists that the state might rightfully interfere with freedom of contract to secure a reduction in the hours of labor, improvement in the sanitary conditions of workshops, proper limits to the work required of women and minors, and prohibition of child-labor. When he wrote of "this precious Constitution of ours, which is never heard of except to prevent some good thing from being done," he had reference to a progressive income tax; but he might easily have said the same thing about attempts to have eight-hour laws declared unconstitutional. His article on "Socialism" would be a good starting-point from which to develop a science of public economy. He was not above discussing such subjects with fairness and candor, any more than he was above pointing out the errors of newly-fledged doctors of philosophy. It was only when he wrote of Mr. Belamy's "Looking Backward" that he resorted

much to ridicule, and even in that case he gave sound reasons as well.

Economics in the hands of this master was no dismal science, because of his broad sympathies, his healthy, conservative optimism, his belief in the efficacy of effort; and in a more superficial sense, because of his saving sense of humor and his happy way of putting things. Unlike many economists, he was the fortunate possessor of a very pleasing literary style; and he had the rare faculty of making even such difficult subjects as public indebtedness and the money question clear and interesting to the general reader, as well as instructive to the careful student. There could have been no more fitting monument to his memory than these two volumes, together with the other volume of "Discussions in Education." The editor has supplied brief explanatory notes concerning many of the papers, besides giving the place and date of publication; and the whole is accompanied by an excellent portrait.

MAX WEST.

#### THE COMPLEXITY OF RELIGIOUS BELIEFS.\*

One may readily be puzzled by the diversity of beliefs shown in the scores of books appearing on religious topics. A rationalizing tendency has found its way, feebly or powerfully, into most of them; and yet the greatest variety of conflicting conclusions is reached. One might easily infer from this result that hopeless confusion and inadequacy are associated with all statements of faith. We believe a sounder conclusion is to be found in the undying energy of this class of convictions. The complexity of the data involved in the exposition of the spiritual world is exceedingly great. All one's own personal life, emotional and intellectual; his observation

\* *SURSUM CORDA.* New York: The Macmillan Co.  
*MORALITY AS A RELIGION.* By W. R. Washington Sullivan. New York: The Macmillan Co.

*THE GREAT AFFIRMATIONS OF RELIGION.* By Thomas R. Slicer. Boston: Houghton, Mifflin & Co.

*THE GOSPEL OF JOY.* By Stopford A. Brooke. New York: Dodd, Mead & Co.

*CHRISTIAN RATIONALISM.* By J. H. Ryland, D.D. New York: Thomas Whittaker.

*THE DIVINE DRAMA.* By Granville Ross Pike. New York: The Macmillan Co.

*THE GOSPEL FOR A WORLD OF SIN.* By Henry Van Dyke, D.D. New York: The Macmillan Co.

*THE CHRISTIAN TEACHING.* By Lyof N. Tolstoi. New York: Frederick A. Stokes Co.

*THROUGH NATURE TO GOD.* By John Fiske. Boston: Houghton, Mifflin & Co.

*RELIGION.* By the Rev. H. C. E. Newbold, M.A. New York: Longmans, Green, & Co.

*BETWEEN CESAR AND JESUS.* By George D. Herron. New York: Thomas Y. Crowell & Co.

and interpretation of the world about him, both physical and spiritual; the entire sweep of historic facts and hereditary tendencies which are either buoying up or submerging his thoughts,—these constitute the basis of his opinions. Faith is the very last region in which we ought to expect concurrent or final conclusions. The constant return of the mind to the task shows how vital and inevitable are the forces which underlie all religious beliefs.

The book entitled "Sursum Corda" will be found by many very enjoyable. It is a vigorous reassertion of the primary truths of our spiritual nature, with a scornful exposure of the superficial convictions associated with prevalent empirical philosophy. It is characterized by freshness and insight, and will impart new courage to those whose hope is suffering relapse. It is not to be expected, however, that its presence will make even an eddy in the current of materialism. That movement must fulfil itself and disprove itself in the spiritual sterility associated with it. As implied just now, each tendency is too complex, and, to the opposed tendency, too obscure, to be very directly operative, either in restraint or guidance. That to which the author would have us lift our hearts is the fulness and gladness and genetic force of the life which envelops us. The flood is likely to leave at least this slight fertilizing residuum — a renewed sense of the physical as the most adequate and direct expression of the spiritual.

The volume on "Morality as a Religion" impresses us anew with the strangeness and the unwarrentable nature of the fact that men's religious thoughts and ethical thoughts separate themselves from each other, and are even brought at times into violent collision. The ethical law is the spiritual law of the world, and nothing more affirms and defines a Supreme Spiritual Presence in the world than this same law. Ethics, therefore, should be the support of religion, and religion the ripe fruitage of ethics. While we are astonished at the folly of the religious faith which turns away from ethics, we are also disturbed at any ethical presentation, clear and forceful and needful as it may otherwise be, which is not made to lead directly to a personal belief in God. The volume before us has a good share of that discrimination and fundamental validity of thought which characterize the ethical school. It is made up of seventeen discourses, delivered in London to the Ethical Religion Society. There is much more in these discourses to which the liberal reader will be inclined to assent than there is to which he will dissent; and it is put in so vigorous a way as to command his attention.

"The Great Affirmations of Religion" is a volume of sermons preached in a Unitarian pulpit in New York. Sermons ought to be held to a high standard of criticism. The supply is large, and the market for truly stimulating discourses is unfavorably affected by the presence of inferior ones. The present sermons show an earnest and independent

spirit, and that speculative and aggressive temper which is so often present in the Unitarian pulpit. The thought, however, is more crude, the expression less exact, the knowledge less digested, than we have a right to expect in published discourses.

"The Gospel of Joy" indicates by its title the prevailing temper of the sermons the volume contains. Mr. Stopford A. Brooke has, in unusual degree, the essential characteristic of a good preacher — unwavering belief. When this is united, as in his case, to a liberal creed and to insight and taste, it pre-eminently fits the preacher for persuasive discourse. He descends to the sluggish or distrustful listener from an altitude of invincible faith. One might offer this criticism — that the author more frequently awakens spiritual emotion and brings it to life, than so interprets life as to make it the direct occasion and support of spiritual emotion. We need, as far as possible, to turn to those lines of action which call out and interweave the thoughts and feelings in the most self-sustained and living products.

"Christian Rationalism" is a well-balanced and effective presentation, in a half dozen essays, of the points of contention and difficulty which lie between belief and unbelief. The work is done from the standpoint of liberal faith, and shows, on the part of the author, a clear and discriminating posession of the topic. It can be cordially commended to those who are disturbed by current unbelief, and do not apprehend its ultimate drift.

"The Divine Drama" is an effort to bring the parts of man's spiritual life into a coherent dramatic whole under the idea of the immanency of the Divine Spirit. The conception is a good one, but it is pursued in a method so abstract in thought and terminology as to make the perusal laborious and to many unfruitful. This is the more observable as a fervor pervades the work which would naturally seek concrete expression. The spirit of the book is every way commendable, and there are portions of it to which the above criticism is less applicable.

Dr. Henry Van Dyke's "Gospel for a World of Sin" is an impassioned rendering of the orthodox dogma of sin, the mission of Christ, the atonement. The author escapes all intellectual difficulties by denying that any final definition of our relation to God in Christ is possible. "Its fulness makes it indefinable." It is a mystery of life. Those are most helpful who waive the logical relation, and give us their own experience of the saving power of Christ. It is quite true that the most valued and significant element in the doctrine of the atonement has been the spiritual life that has oftentimes gone with it and been nourished by it. The dogma has been the frame-work over which the emotional experiences of men's souls have spread themselves in luxurious growth. There are those still ready to infer the intellectual validity of the underlying assertions because of the force and redemptive power of the feelings which have gone with them. This is the significance of the present volume. A truly pro-

found and life-giving experience is once more spread along these lines of technical faith, hiding beneath it the naked statements which can no longer bear the light. The book will give satisfaction to many, and much satisfaction to those who will trace under it their own favorite dogma.

"The Christian Teaching," by Count Tolstoi, is the skeleton of a book rather than a book; a sketch of what the author proposed, rather than the fulfillment of that purpose. The assertions follow each other in close interdependence, but with no effort to illustrate them, enforce them, or make them plausible. The temper of the book is one of vigorous self-abnegation. It seems to be the product of a violent reaction against the indulgences and vices of the world. Many things are thrust aside which we are accustomed to regard, not merely as sources of physical pleasure, but as an expression of spiritual life and as aids to it. Count Tolstoi at times implies that priests mislead the people by deceptive doctrines and rites. Whatever may be true of individuals, it is never true of a great system of faith that it rests on an organized effort to mislead the masses. What is deception in reference to the people is first darkness in the mind of the teacher. Like priest, like people; like people, like priest. If the blind lead the blind, both will fall into the ditch. The point is important, for if we regard the error as purely voluntary we shall think the remedy correspondingly direct and speedy. The book is one of a noble purpose, and oftentimes of things soberly put with much force.

"Through Nature to God," by Mr. John Fiske, is made up of three discussions: "The Mystery of Evil," "The Cosmic Roots of Love and Self-Sacrifice," "The Everlasting Reality of Religion." The conclusion is strongly theistic. In the line of argument, and in its issue, we warmly concur. The work is characterized by that clear and coherent thought which we have come to associate with the writings of Mr. Fiske. We are not equally satisfied with his premises. These seem to us to remain too narrow for the superstructure he builds upon them. Natural selection, the survival of the fittest, the cosmic process, efficient causes, retain precisely their old relation. Mr. Fiske drank at the beginning from the fountains of empirical philosophy so freely that he still shows something of the paralysis incident to such draughts. We must feel that Mr. Harrison as opposed to Mr. Spencer, and Professor Huxley as opposed to Professor Fiske, have had the keener sense of what is and what is not, involved in rigidly evolutionary premises. The immanence of God demands as much a modification of the notion of efficient causes as it does of the notion of God. In strictly eternal and efficient causes, there is no room left for Deity. Immanence in such causes means nothing. Mr. Fiske seems to admit freely final causes; but final causes exclude efficient causes, and efficient causes exclude final causes as absolute terms. The two, as in human

liberty, must blend along a line of perpetual interaction. It is amusing to see with what heartiness the orthodox are wont to pat Mr. Fiske on the shoulder as a doughty champion from the camp of the enemy whose dictum finishes discussion. We think Mr. Fiske is hardly entitled to the assumption that "his argument is advanced for the first time."

"Religion" is the first volume of the "Oxford Library of Practical Theology." The purpose of this library is "to supply some carefully considered teaching on matters of religion to that large body of devout laymen who desire instruction but are not attracted by the learned treatises which appeal to the theologian." Its notion of "carefully considered teaching" is somewhat rigid. "Christianity, . . . as enshrined in a teaching and dogmatic Church, is so precise and clear in its definition and outline that it does not hesitate to state that a right faith is necessary to salvation." The purpose of this opening volume may be concisely defined as a statement of the claims of religion, its forms, dangers, and aids. It is the fulfilment of this purpose, rather than the purpose itself, that we are inclined to criticize. The style of the book lacks clearness and elegance, and, still more, a warm personal sympathy. It seems like the effort of one whose conceptions are naturally dogmatic and abstract, to approach the common mind, when not really sharing its experiences. There is no want of conviction and fervor, but they have been begotten in a narrow theological realm, not in the large and manifold life of the world. The old antithesis remains between the processes of daily life and the divinely ordained product offered for their correction.

"Between Caesar and Jesus" is the title of a volume containing the condensed expression of much writing and speaking by Prof. George D. Herron. One can be in very close sympathy with the general purpose aimed at, and still dissent decidedly from the manner in which it is pursued. Professor Herron has an ardent but not a sober mind. His statements are not true, in the impression they make, to the facts. He relates the evil, and that in somewhat extreme form, and omits for the most part the vast amount of good associated with it. His discourses are pervaded with the idea that the world can be precipitated into the Kingdom of Heaven by a sudden and radical change of methods. "When Christian experience becomes elemental, individual ownership becomes sacrilegious" (p. 135). Now, giving can only depend on having. If we own nothing, we can confer nothing. We can render no service if we have no right to withhold service. We are slaves. Our service must be the freedom of a spiritual nature which the recipient cannot override. But if we own service, if we own our own powers, we may own property, which is, or may be, only a tangible expression of those powers. Our goodness, our love, can only find play in a world not altogether unlike our own, in which the limits of ownership are one thing and the uses of ownership another.

We have, in the three books last noticed, a very diverse conception of the world. Mr. Fiske is waiting patiently, perhaps too patiently (are we not ourselves a part of Nature?), on natural forces for renovation. Mr. Newbolt is urging a new enforcement of dogma. Mr. Herron wishes to enter into life by a violent change of its forms. What the last method gains in intention, it loses in wisdom. We are to work with God, not outwork Him. When one's changes become immediate and radical we much prefer to wait on natural law.

JOHN BASCOM.

#### BRIEFS ON NEW BOOKS.

*The art-life of Wm. M. Hunt.*

One easily forgives the somewhat too constant and high-pitched strain of eulogium in Miss Helen M. Knowlton's lively and sympathetic sketch of the "Art-Life of William Morris Hunt" (Little, Brown, & Co.). The author is a former pupil of this capable and for a long time not duly appreciated American painter, and her vigorous advocacy of his artistic merits seems a little belated now that those merits have had ample recognition. Hunt's diversified life, striking personality, and interesting list of clients and acquaintances made him a promising subject for the biographer, and Miss Knowlton has produced a decidedly readable book. Hunt studied abroad, and was for some time a pupil of the then reigning Paris favorite, Couture, who finally declared that his diligent and enthusiastic American pupil had so absorbed his manner of painting that he had carried it as far as it could go. Couture was presently supplanted in Hunt's admiration by Millet, then comparatively a *pictor ignotus*, whose devoted admirer and intimate Hunt became, and whose now priceless canvasses he bought for a song. He acquired, for instance, that masterpiece "The Sower" for sixty dollars, and "The Sheep-Shearers" for the amount of an outstanding color-bill of the master's (about ninety dollars). "I bought," he says, "as much of Millet's work as I could, and after a while the idea was started that a rich Englishman was buying up all his pictures." The effect upon the "peasant-painter's" fortunes of this rumor may be imagined. Millet, said Mr. Hunt, "had so little money in his life that he never owned a hundred-dollar bill until I gave him the money for one of his pictures. . . . When I handed it to him he did not say much; but he told me next day that he could not try to thank me, but I might like to know that he had never before had a hundred-dollar bill." It is amusing to know that Hunt's purchases of Millet's pictures gained him at Paris the sobriquet of "the mad American." Hunt's subsequent career in America, especially as portrait-painter, brought him in contact with many celebrities. Lincoln, Justice Shaw, Holmes, Emerson, Whittier, Sumner, Governor Andrew, Dr. J. F. Clarke, and many others known to fame, sat to

him; and his intercourse with the leading lights of his day and place gave rise to a fund of anecdote of which his biographer has duly availed herself. The story of Hunt's active and checkered life is told graphically and in due detail down to the tragic finale at Mrs. Thaxter's retreat, "Appledore," in 1879; and supplementary chapters relating to the Hunt exhibitions of 1879, 1880, and 1881 (at London) are added. The illustrations form an attractive feature of the book, and show conclusively that Hunt's *forte* lay in portraits, rather than in the ambitious compositions he often essayed.

*Chapters in  
the history of  
architecture.*

Scott tells the story of a great mediæval guild of Freemasons (*Liberi Muratori*), and essays to show that this guild, the Comacine Masters, formed a link between Classic and Renaissance art. In most histories of Italian art there is a hiatus of several centuries between the ancient classic art of Rome—which was in its decadence when the Western Empire ceased in the fifth century after Christ—and that early rise of art in the twelfth century which led to the Renaissance. During this period of submergence of the ancient civilization of Rome, classic architectural and sculptural art has been generally supposed to have utterly vanished and died out, its corpse lying entombed, so to speak, in its Byzantine ceremonies at Ravenna. This suspicious break in the unity and continuity of European architectural history has inspired Mr. Scott to the researches and speculations which have led to his very plausible if not conclusively established theory that classic structural art, in point of fact, was at no time extinct, but was continuously conserved and practised, however obscurely, by the *Magistri Comacini*, and really passed without break through Romanesque forms up to the Gothic, and hence to the full Renaissance. In fine, the productions of the Comacine Masters must be regarded, if we accept Mr. Scott's view, as linking the art of the Classic schools to that of the Renaissance, just as the transitional Romance languages of Provence and Languedoc link the Latin of classic times to modern languages. All the different Italian styles, argues Mr. Scott, are nothing more than the different developments in differing climates and ages of the art of one powerful guild of sculptor-builders, who nursed the seed of Roman art on the border-land of the falling Roman Empire, and spread the growth in far-off countries. All that was architecturally good in Italy between 500 and 1200 A. D. was due to this society which sprang from a small island in the Lake Como, and ramified, under the patronage of the Church, throughout Europe. Through this means, architecture and sculpture were carried into France, Spain, Germany, and England, and were there adapted and developed in accordance with the new environment. "The flat roofs, horizontal archi-

traves, and low arches of the Romanesque, which suited a warm climate, gradually changed as they went northward into the pointed arches and sharp arches of the Gothic; the steep sloping lines being a necessity in a land where snow and rain were frequent." The well-based and ingenious speculations of Mr. Scott merit the attention of all serious students of the history of architecture, and his account of the hitherto neglected *Maestri Comacini* (neglected, at least, by most English authorities) is most interesting. Professor Merzario's voluminous work, "*I Maestri Comacini*," has been freely drawn upon as a storehouse of facts, by Mr. Scott, who is also to be credited with much painstaking independent research. A table of the authorities consulted is appended. The volume is handsomely and liberally illustrated, and is soundly and elegantly manufactured throughout.

In "Searchlight Letters" (Scribner)  
*A light to warn,  
more than to guide.* light known to science cast upon dark places, with the result that we see what is to be avoided. That, in a way, we do have in Mr. Robert Grant's latest book. Mr. Grant writes of the ideal possible to young men and women, of the career open to women of society, of the true American, of evils in our politics. In every case he plays the usual part of the searchlight, as we have stated it. There is, however, another use for the searchlight which Mr. Grant has also had in mind; namely, the discovery of the right channel, when it is otherwise hard to find. Here we incline to think him less successful. Mr. Grant first became known in the world of letters as a satirist. Time has mellowed what once was almost malice, but it has not wholly changed his spirit. He is still the observer of society, who can make its errors ridiculous. In his earlier works, however, Mr. Grant was content with the more usual office of the searchlight; while now he is possessed with a further ambition. He would be not only a warning but a guide. Hence his "Art of Living," which is just now republished in the same form as the above, making a very pretty pair of books. The earlier volume was one of advice on the subject of how best to live on an income of ten thousand dollars. The later book is more generally directed. Yet, its critical value is greater than its power of suggestion. The sketches of people who have missed their aim are excellent; such has often been the case with those who seek to lead toward virtue by an exhibition of vice. Mr. Grant is as clever as ever in his delineation of error, of the city politician, of the society woman. But we do not warm up at his propositions for a better life. They are very earnest, but, like many other sermons, they are dull. "The noblest aims of the aspiring past," "a keener appreciation of the conditions of human life," "a compound of independence and energy," "allegiance to the eternal feminine," "broader and wiser humanity,"—are not these phrases that we have heard before, and not

infrequently? They have a familiar sound. They are good ideas: we approve of them. But we needed no searchlight to know how to find them. Even with them, indeed, we may still feel that we would like one word more, a word just a bit more insistent on reality. Anything of this sort is quite lacking here. But Mr. Grant is a well-known writer, and everybody who reads his latest book will have a fair idea of what is to be found within its covers; we fancy that no one will be more disappointed than we have been, and we hope everyone will gain as much pleasure.

*The mad King of Bavaria.* Miss Frances Gerard picturesquely recapitulates, in an attractive volume of 300 odd pages, the grimly fascinating "Romance of Ludwig II. of Bavaria" (Dodd, Mead & Co.). There is an introductory chapter on the "Heredity of the King," after which the author proceeds to give an account of Ludwig's rather *schwärmarisch* character and occasional wild outbreaks as a boy, which prepares the reader for the strangest of all strange historical stories that follows, and incidentally makes him wonder at the survival, in our unimaginative era of hard sense, of a political superstition which makes it possible for a great civilized people to be under the rule and at the mercy of a known madman for a couple of decades. The devoted, king-worshipping way in which the honest Bavarians endured and even applauded the Bedlamite follies and wild expenditures of this poor lunatic would almost surpass belief in America, were it not for our own almost passive endurance of the yoke of such rulers as Platt and Croker. But the Bavarians never thought of protesting against the political crime and anomaly; we do protest, loudly and bitterly, and at intervals effectively. The mad career of the unhappy Ludwig began early. While a boy of twelve he was found by a tutor endeavoring, in the exercise of his prerogative as Crown Prince, to choke to death with a knotted pocket-handkerchief his younger brother Otto. Young Otto was discovered in a fainting condition, lying upon the grass, gagged, and bound hand and foot, while the Prince was twisting the handkerchief with a piece of stick, in the approved Chinese and Turkish fashion. When interfered with by the officious tutor, this precious sprig of mediæval royalty imperiously bawled: "This is no business of yours; this is my vassal, and he has dared to resist my will. He must be executed!" The Potsdam form or phase of megalomania has scarcely reached this pitch. The author tells her story interestingly, with many anecdotes, strange, tragic, and tragico-comic, down to the final and terrible *finale* by Starnberg Lake. An interesting chapter is devoted to the mad king's building mania and the gorgeous structures he erected, and all in all the book must be pronounced a very readable one of its kind. It is profusely and handsomely illustrated, and should prove a good satchel companion for the tourist to Munich.

*Reissue of  
Mr. Spencer's  
"Biology."*

Thirty-five years have elapsed since the appearance of the first edition of Mr. Spencer's "Principles of Biology"—years that have witnessed an unparalleled development of the biological sciences both in the discovery of data and in the elaboration of theory. They have seen the application of these discoveries to the detection of the factors of organic evolution and to the fuller correlation of biology with the physical sciences. The comprehensiveness and precision of the earlier work of Mr. Spencer in this field is evidenced by the fact that the author finds but little to modify in the new edition (Appleton), the principal changes taking the form of additions and supplementary discussions. Thus, we find a chapter on metabolism in which the relation of organic chemistry to vital processes is treated at length. Under the caption, "The Dynamic Element in Life," the author introduces a discussion of the essential element in vital phenomena—"a certain unspecified principle of activity" which cannot be conceived in physico-chemical terms. It is not an independent vital principle, nor can it be represented as a principle inherent in living matter. The ultimate reality behind vital phenomena, as behind all manifestations, transcends conception. A chapter upon structure has been added; and another—all too brief—upon cell-life and cell-multiplication lays tribute to the marvellous discoveries of the past decade. The accumulation of facts has necessitated an entire revision of the chapter on the embryological evidences of organic evolution. The author's theory of physiological units is extended and more fully applied to the problems of heredity and variation in a supplementary discussion introduced in this edition; while a few pages at the close of the book are devoted to answers to recent criticisms and to a brief consideration of new theories. Among the appendices we find reprinted from "The Contemporary Review" a series of four controversial essays on Weismannism, a discussion of animal fertility, and a summary of the evidence favoring the inheritance of acquired characters. This new edition is indispensable for all who wish information on current themes of biological discussion. It is a matter for regret that the health of the author did not permit a fuller treatment and a more complete incorporation of his views on the controverted questions of the day.

*The story of  
the Jews  
in exile.*

"A History of the Jewish People" (Scribner), covering the Babylonian, Persian, and Greek periods, is the third volume in a series especially intended for Bible students and scholars, and hence cannot justly be reviewed as a work for popular reading, or indeed for any who have not already gone far in modern higher criticism. It is distinctly a scholar's book for scholars of Bible history and interpretation. In his preface, the author, Mr. Charles Foster Kent, of the chair of Biblical History and Literature in Brown University, states that the period covered in

the work has until recently been regarded as the least important and most uninteresting of any constituting the background of the Bible. Yet, if action is lacking in Jewish history for the four centuries that followed the destruction of Jerusalem, modern interest and study have been stimulated by the recognition that it was in this period, more than in any other, that the leaders of the Jewish race meditated and wrote. The author does not claim that his findings are in any sense final, for upon many points material is as yet too scarce to warrant more than a supposititious conclusion. His analyses of historical conditions influencing the writing of various portions of the Old Testament are, however, most lucid; and his arguments everywhere indicate fair-mindedness and scholarship. The biblical literature of the period is interpreted in the light of history, with just enough of the latter to present the setting, and without unnecessary recapitulation. In addition to the customary index, special references are inserted for the use of the student. Of these, the most valuable are the list, with criticisms by the author, of books of reference upon Jewish history, and the Bible references, by chapter and verse, to historical events of the period covered.

*History and romance of Scottish abbeys.*

In the poetry and fiction for which Scotland long has been so famous, her abbeys claim no small share of the romantic interest. It is not enough to know the history and the architectural motives of these ecclesiastical structures: one must also be somewhat familiar with their traditional and romantic lore, before one can feel the full charm of these picturesque ruins of North Britain. Each has its own peculiar point of interest, some feature or detail which the others do not possess, or at least do not present in an equally interesting way. In one case it may be the vaulting; in another, the majestic Norman work; in another, the recollection of some poetic halo, as at Melrose "by the pale moonlight"; in another, the site, or the precious bones entombed within, as at Dryburgh. Dealing with such matters as these, skilfully blending the architectural, the historic, and the poetic interest, Mr. Howard Crosby Butler has made of "Scotland's Ruined Abbeys" (Macmillan) an exceedingly fascinating book. Added to the discriminating and compact text are copious illustrations, mostly drawn by himself on the spot, together with plans of the original structures. Eighteen of these ruins are thus described and illustrated with a completeness and brilliancy that is very welcome in a field where the material hitherto has existed only in a form too bulky and technical for general use.

*The original Bluebeard.*

Gilles de Retz must have been much worse than Bluebeard, if we rightly estimate the evidence presented by Mr. Thomas Wilson in his monograph on the history of that worthy, "Bluebeard, a Contribution to History and Folklore" (Putnam). We have never

heard anything worse of Bluebeard than that he had many wives and killed them. Of course this is not a good thing to do, but even Perrault shows that Bluebeard had provocation: his wives were disobedient. Henry VIII. does not seem always to have had this excuse. Gilles de Retz killed no wives: his specialty was the murder of young men and women, and he appears to have done more killing than Bluebeard did. Mr. Wilson, in giving a careful historical account of his subject, gives no notion of how it came to pass that the mediæval baron who decoyed children to his castle, and murdered them for his experiments on the philosopher's stone or the elixir of life, became the fearful personage with the blue beard who had that closet with the horrible contents. It is a good deal of a change. Taking the book for what it is, however, we may read with interest this study of one of the dark and horrible episodes of the Middle Ages, one of the strange elements in a history that we sometimes pass over too lightly, sometimes in due with too great a glamor, but rarely appreciate for just what it was.

*The founder of Medicean Florence.*

Cosimo de Medici is the subject of the latest addition to the "Foreign Statesmen" series (Macmillan). The author, Miss K. Dorothy Ewart, in a scholarly monograph maintains the high standard previously fixed by other contributors to this series. Miss Ewart's portrait of the Florentine statesman shows him as the ruler of the city, not by virtue of holding an important office, nor by assumed or inherited authority. Cosimo's power and influence were due to political sagacity in the use of his great wealth, to a steady purpose, an even temper, and a not too scrupulous conscience. He was the real government of the city of Florence, controlling all branches of administration, yet holding no office of importance. He was called vindictive, was accused of all manner of corruption, of interference with justice, of the manipulation of public funds. Yet when the worst has been said, it remains true that Florence owed to his wisdom and diplomatic skill all her importance in foreign relations, and that the great mass of the people of the city regarded him with admiration and had confidence in his ability. While there is no attempt to veil the shortcomings nor to condone the evils in the life of the founder of Medicean Florence, the work, taken all in all, presents the better side of his character.

*The historian of the English Lake Country.*

In the Reverend H. D. Rawnsley, Honorary Canon of Carlisle, the Lake Country of England has its historian, its eulogist, and its literary and descriptive expounder. The latest of his series of books on this subject is called "Life and Nature at the English Lakes" (Macmillan). As in his preceding books, a thorough and intimate personal acquaintance with his subject is everywhere evident. The present volume deals rather with the simple and everyday life of the humble folk living than

with the illustrious dead. We have here chapters on "May Day by Greta Side," "At the Grasmere Sports," "The Sheep-Dog Trials at Troutbeck," "A North Country Eisteddfod," "Daffodil Day at Cockermouth," etc. But familiarity has bred no contempt in our author's case, and it is with the utmost sensitiveness and enthusiasm that he deals with such subjects as "Purple and Ivory at the Lakes," "The Rainbow Wonders of Windermere," "St. Luke's Summer at the Lakes," and "A Sunrise over Helvellyn." It is a matter for gratitude that this beautiful region, beloved by the poets, has escaped the fate that often befalls literary shrines, and remains for the most part still undespiled and uncontaminated by greedy and unscrupulous money-makers. The tourist finds the natural surroundings remaining much the same as when the great dead here wrote and sang; the dust of two Laureates hallows its soil; and everywhere the *genius loci* puts him in touch with the thoughts and visions of its glorious past.

*The phenomena  
of Growth.*

The second part of Dr. Davenport's "Experimental Morphology" (Macmillan) is devoted to the effect of chemical and physical agents upon growth. The author has compiled from original sources a well developed and skilfully arranged summary of the results of scientific investigation in this field of widening interest. The general reader will find in its pages a concise but lucid discussion of the phenomena of normal growth, of the effect of chemical agents upon the rate and the direction of growth, of the effect of water, of the density of the surrounding medium, of molar agents, of gravity, of electricity, of light, and of heat. The work is timely and has been much needed, occupying as it does a field common to botany, zoölogy, and physiology. Students and specialists will appreciate this discriminating *résumé* drawn from widely scattered sources which are fully indicated in the extensive bibliographies appended to the various chapters. The critical analysis of the results is supplemented at times from the author's own work, and suggestions of lines for the future development of the science are freely given. The book is thus a mine of information, an inspiration to the student, and an incentive to the investigator.

*The printed plays  
of H. A. Jones.*

The publication of the plays of Mr. Henry Arthur Jones continues, and we have in "Carnac Sahib" (Macmillan) a play which we believe is little known, and which, if it become known more widely, we think will raise the reputation of its author. We have several times had occasion to say that the plays of Mr. Jones, however well fitted for the stage, do not impress one who reads them as being excellent. They usually seem earnest and conventional. "Carnac Sahib" is not a great play, but it has in it passages which are more real than anything of Mr. Jones's that we have previously read. That is not

much, perhaps, but still it is something. To come on a passage or two that give you a real thrill,—an opening, as it were, into wider vistas, a feeling different from that inspired by the common run of dramatic situations,—that is something worth having. One who reads much nowadays is apt not to get this feeling too often; or, perhaps we should say, is apt to be a little hardened to the usual means of producing it. In reading "Carnac Sahib" you miss the red coats and Indian scenery and firing of guns that would have been exciting on the stage, so that it is well to have something to make it up.

#### BRIEFER MENTION.

Those who are looking for an account of the enlargement of American territory, told in a brief and plain way, will find what they want in Mr. Edward Bicknell's "Territorial Acquisitions of the United States" (Small, Maynard & Co.). The general reader and the teacher of the history of the United States in the common schools should find the little book useful, and will no doubt do so. The ground covered is from Louisiana to Hawaii. The results of the Spanish war seem not to be regarded by the author as coming within the scope of his book.

"A Bibliography of Canadian Poetry," prepared by Mr. C. C. James, is a pamphlet publication of the Victoria University Library, and is printed by Mr. William Briggs of Toronto. Although only English verse is considered, the titles run up to something like five or six hundred, arranged alphabetically under the names of their authors, and the notes supplied in each case make the work a valuable one for purposes of reference. The total showing is such as to occasion no little surprise at the amount of Canadian verse, and at the number of names that stand for a more than local reputation.

The 300th anniversary of Oliver Cromwell's birth (April 25, 1599) has given opportunity for many publications treating of the man or of his times. Among the less ambitious works of this character, Mr. G. H. Pike's "Cromwell and his Times" (Lippincott) furnishes the reader with a brief sketch of the political and military life of the hero. The book is chatty and readable, without any attempt at argumentation or novelty. The author has selected from various authorities the customary view of Cromwell, his associates, and his opponents, and has presented this view in pleasant form.

The second volume, dated September, of "The Anglo-Saxon Review" (Lane) has a binding after an example by Derome, dated about 1770-80. The portraits include Zuccaro's Elizabeth, Van Dyck's Countess of Sunderland, Antonio Moro's William the Silent, Mr. Gordon Craig's Sir Henry Irving, and others. While the literary contents of the volume hardly equal the *menu* of its predecessor, they offer excellent and substantial fare. There are stories by Miss Ellen Thorneycroft Fowler and Mr. William J. Locke, poems by Mr. Stephen Phillips and Mr. F. B. Money Coutts, and essays by Mr. Silvanus P. Thompson, Mr. L. F. Austin, Mr. Cyril Davenport, Mr. W. Brook Adams, and the Earl of Crewe. There is a review of the *affaire Dreyfus*, and nearly sixty pages of letters by the Duchess of Devonshire, the latter an altogether disproportionate feature of the volume.

## LITERARY NOTES.

Mr. John Lane has just published a second edition of "Mademoiselle Blanche," a novel by Mr. J. D. Barry.

"Moments with Art," published by Messrs. A. C. McClurg & Co., is an anthology of brief descriptive bits, mostly in verse, about the great painters and sculptors. It is a companion volume to the "Musical Moments" of the same publishers.

The first part of Henryk Sienkiewicz's new historical romance, "The Knights of the Cross," is announced for immediate publication by Messrs. Little, Brown, & Co. The work is now appearing as a serial in Poland, and the second part is still unfinished.

FitzGerald's translations of "Salaman and Absal" and the "Bird Parliament" have just been republished in a neat volume by Messrs. L. C. Page & Co. The work is issued under the editorial care of Mr. Nathan Haskell Dole, who contributes an introduction.

The family of the late Dr. Daniel Garrison Brinton have requested Mr. Stewart Culin of the University of Pennsylvania to prepare a memoir of the distinguished Americanist. Mr. Culin is desirous of obtaining copies of Dr. Brinton's letters and other literary materials, which may be sent to him at the University of Pennsylvania.

The "Book of Seventeenth Century Lyrics" which Professor Felix E. Schelling has edited for Messrs. Ginn & Co. brings together upwards of two hundred examples of the English lyric from 1625 to 1700, providing them with notes and an elaborate introductory essay. The work is very well done, and will prove a boon to students of the subject.

Dr. Ibsen's new play was announced for publication in Copenhagen on the nineteenth of December, and will soon be obtainable in this country. The title is "Naar Vi Døde Vaagner" (When We Dead Awaken), which excites much curiosity. It is now three years, instead of the usual two, since there has been a new Ibsen play, which whets our appetite all the more.

A new issue of the Ingram edition of "The Works of Edgar Allan Poe," in four volumes, has been published by the Macmillan Co. While this edition has been completely superseded for critical purposes by the work of Messrs. Woodberry and Stedman, its low price and neatness of execution will no doubt continue to secure for it the favor of the uncritical general reader.

The Romanes Lecture for 1899 was given by Professor R. C. Jebb, who chose for his subject "Humanism in Education." After a brief historical survey, the author sets forth in admirable language the reasons why classical studies still continue to provide the best type of education for the modern world, and discourses hopefully of their future. The lecture is published in pamphlet form by the Macmillan Co.

"The Journal of Theological Studies" is the name of a new quarterly periodical published by the Macmillan Co. It is dignified in appearance, and the names of the contributors inspire confidence. They include, for example, Canon Sanday, the Master of Balliol, and Mr. Robert Bridges. If it be asked what the latter is doing in that gallery, we reply that he is discoursing most sensibly and instructively upon the principles of hymn-singing, of which subject so true a singer surely ought to know something.

The "Cupid Calendar" for 1900, published by Mr. R. H. Russell, is an imposing affair, consisting of twelve

large reproductions, about 16 x 23 inches in size, of pen-and-ink drawings by Mr. J. Campbell Phillips. As may be inferred from the title, each of the drawings represents a scene in which "Dan Cupid" plays a leading part. Another attractive calendar issued by the same publisher is Mr. Frank Ver Beck's "Animal Calendar," made up of a dozen drawings in Mr. Ver Beck's well-known and imitable manner, with accompanying verses.

The first number of "The International Monthly," edited by Mr. F. A. Richardson, and published by the Messrs. Macmillan in New York and London, has just made its appearance, and offers a substantial table of contents. The papers are five in number, as follows: "Later Evolutions of French Criticism," by M. Edouard Rod; "Influence of the Sun upon the Formation of the Earth's Surface," by Professor N. S. Shaler; "Recent Advance in Physical Science," by Professor John Trowbridge; "Organization among American Artists," by Mr. Charles DeKey; and "The Theatrical Syndicate," by Mr. Norman Hapgood.

"The Kipling Birthday Book" (Doubleday), compiled by Mr. Joseph Finn and illustrated by Mr. J. Lockwood Kipling, presents the collection of tags in verse and prose usually found in books of this sort, and has the usual blank spaces designed to entrap the unwary into confessing their ages. "A Kipling Primer" (Brown & Co.), by Mr. Frederick Lawrence Knowles, includes a biography, a critical appreciation, some bibliographical matter, and a rather useful "index to Mr. Kipling's principal writings," the latter alphabetically arranged, and provided with descriptive notes. But the notion of making Mr. Kipling the subject of a primer indicates an altogether exaggerated view of his importance.

Dr. Elliott Coues, who died at Baltimore on Christmas evening, was one of the most distinguished of American scientists. Born in Portsmouth, N. H., in 1842, he crowded into his life of fifty-seven years a great variety of activities, and died with more work to his credit than may be claimed by many scholars even at the most advanced age. He was first and foremost an ornithologist, but several other branches of science occupied a share of his attention, and in later life he took up the subject of early Western history, applying to it the energy that characterized all of his undertakings. His scientific reputation was for a time somewhat clouded by his espousal of certain vagaries connected with "psychical research," but the solidity and value of his true scientific work remains unquestionable. As an old-time contributor to this journal, we have special reason to mourn his death.

From Mr. R. H. Russell we have received, too late for consideration among the notices of Holiday publications in our last issue, three books of the pronounced "Holiday" type which should not go without a word of mention. "In Summertime," the most imposing volume of the trio, is a collection of carefully-printed reproductions of Mr. Robert Reid's beautiful paintings of young girls and out-door life. Next in importance is a sumptuous edition of Bunyan's little-known "Life and Death of Mr. Badman," with twelve full-page illustrations and numerous decorations by Messrs. George and Louis Rhead, whose edition of "The Pilgrim's Progress" met with much favor last year. Finally, we have a handsome volume entitled "Hits at Politics," containing a collection of seventy-one of the best of Mr. W. A. Rogers's well-known cartoons, most of which have appeared on the front cover of "Harper's Weekly" during the past few years.

## LIST OF NEW BOOKS.

[The following list, containing 165 titles, includes books received by THE DIAL since its last issue.]

## BIOGRAPHY AND MEMOIRS.

- Lights and Shadows of a Long Episcopate: Being Reminiscences and Recollections of the Right Reverend Henry Benjamin Whipple, D.D., Bishop of Minnesota. Illus., large 8vo, gilt top, uncut, pp. 576. Macmillan Co. \$5.  
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